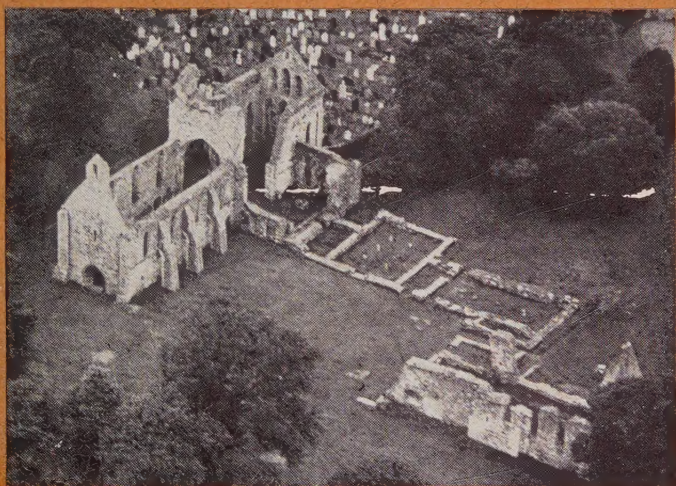


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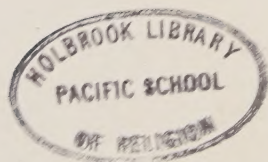
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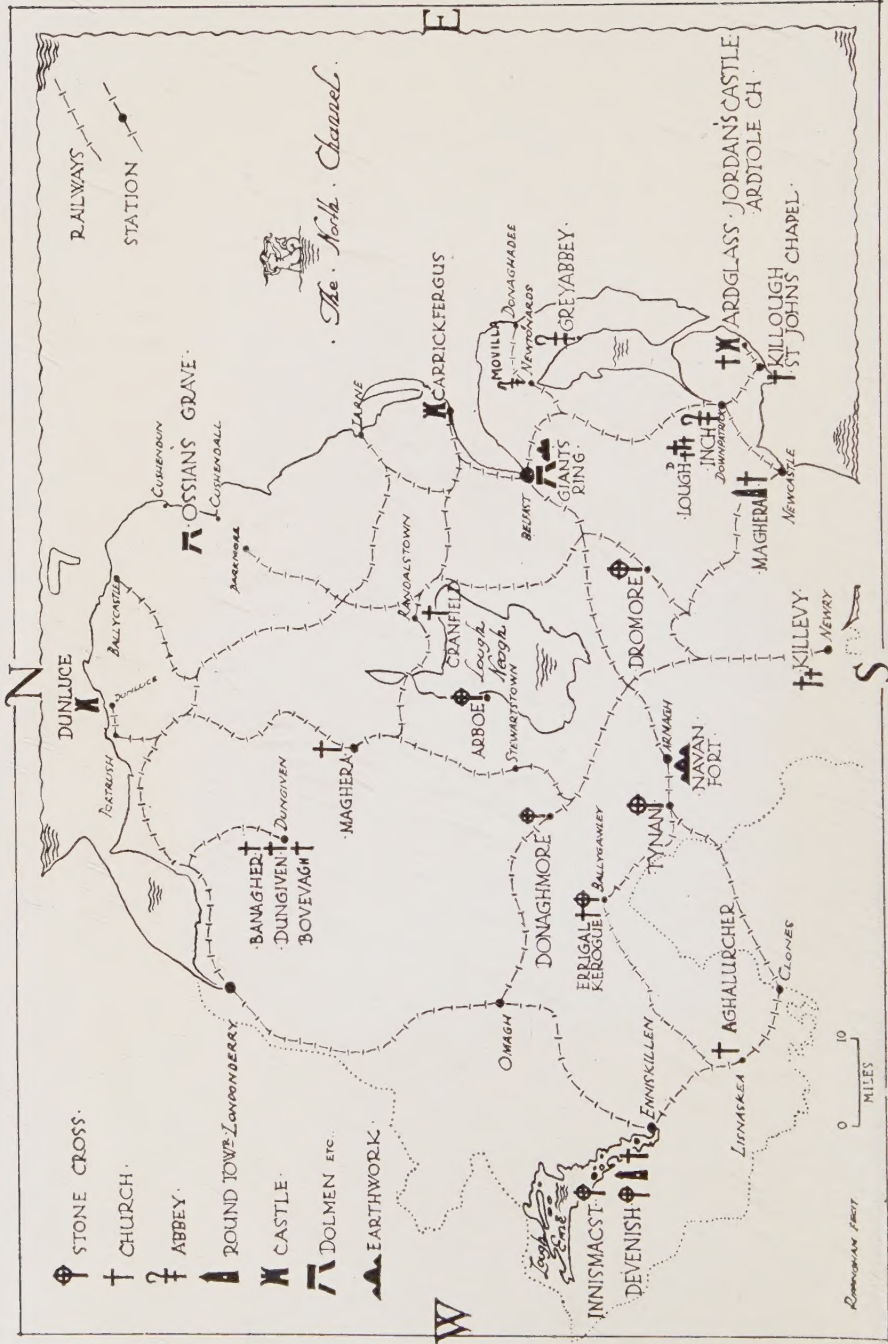
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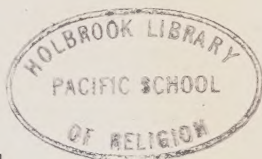




GOVERNMENT OF NORTHERN IRELAND.
MINISTRY OF FINANCE.

Ancient Monuments Act (Northern Ireland), 1926.

An Account of the Ancient Monuments
in State Charge.



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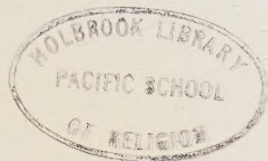
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CONTENTS.

	Page
CARRICKFERGUS CASTLE	5
OSSIAN'S GRAVE, LUBITAVISH	6
CRANFIELD CHURCH	7
DUNLUCE CASTLE	9
GIANT'S RING	11
MOVILLA ABBEY	13
GREYABBEY	15
LOUGHINISLAND CHURCHES	18
INCH ABBEY	19
JORDAN'S CASTLE (CASTLESHANE)	21
ARDTOLE CHURCH	23
ST. JOHN'S POINT CHAPEL	24
MAGHERA (CO. DOWN) ROUND TOWER AND CHURCH	25
DROMORE CROSS	27
KILLEVY CHURCH	27
NAVAN FORT (EMANIA)	29
TYNAN CROSS	31
ERRIGAL KEEROGE CROSS AND CHURCH	31
DONAGHMORE CROSS	33
ARBOE CROSS	34
AGHALURCHER CHURCH	37
DEVENISH ABBEY, ROUND TOWER, AND CHURCHES	38
INISHMACSAINT CROSS	41
MAGHERA (CO. LONDONDERRY) CHURCH	44
DUNGIVEN PRIORY CHURCH	44
BOVEVAGH CHURCH	46
BANAGHER CHURCH	48



INTRODUCTORY NOTE.

WITH the Governmental changes of 1920-21 a number of ancient structures in Ulster which were formerly in the care of the Commissioners of Public Works, Dublin, passed to their successors, the Ministry of Finance for Northern Ireland. These remains, which range in period from the prehistoric dolmen* and earthwork to the mediæval church, are scattered over the whole of the Six Counties and afford many features of interest and beauty. The passing of the Ancient Monuments Act (Northern Ireland), 1926, and the publicity thus given to the vital need of preserving the landmarks of antiquity, form a suitable opportunity for bringing before the public, in a concise form, the leading facts relating to monuments now in the Ministry's care. Hitherto no such description of them has been available to the general public.

The chief printed sources used are mentioned, but recourse has also been had to official reports, where available. In view of its antiquity and importance in Ulster history, an account of the Castle of Carrickfergus has been included, although it is the property of the War Office and is still used for military purposes.

MINISTRY OF FINANCE,
BELFAST,
June, 1926.

*NOTE.—The expression 'dolmen' is used throughout instead of 'cromiech,' as being less ambiguous to foreign readers.

PREFACE TO SECOND EDITION.

Since 1926 Carrickfergus Castle has been transferred to the Government of Northern Ireland for preservation as an Ancient Monument, and several other structures have been acquired. Descriptions of the latter are now embodied in this account. The illustrations have been extended so as to give a picture of every monument. For permission to use various photographs the Ministry desires to express its thanks to the Air Ministry, the "Northern Whig," Belfast, Mr. G. C. Duggan, and Mr. T. F. O. Rippingham.

August, 1928.

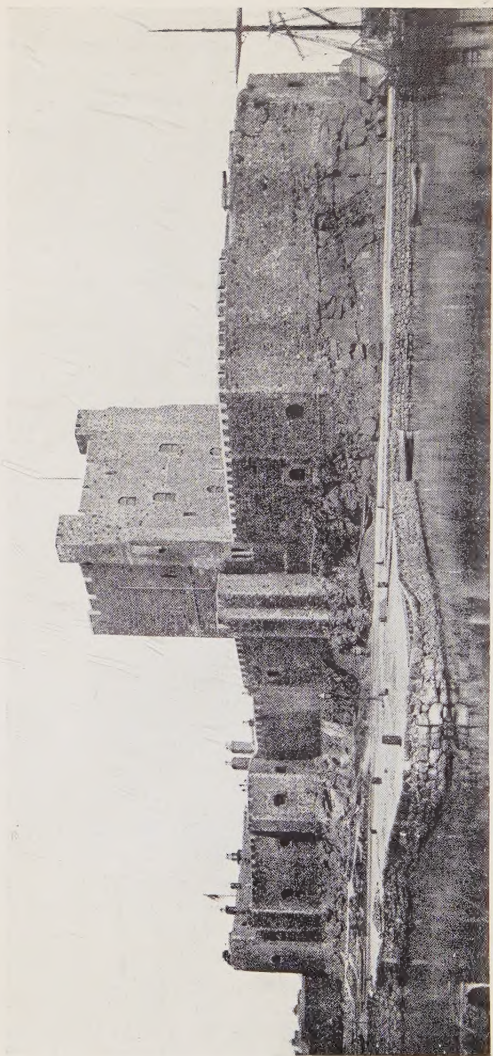


Photo.

CARRICKFERGUS CASTLE FROM THE HARBOUR.

R. Welch.

Carrickfergus Castle, Co. Antrim.

Carrickfergus, on the north shore of Belfast Lough, is one of the oldest inhabited sites to be found in Ulster. The name is interpreted as meaning "The Rock of Fergus," and is said to commemorate the death by drowning, about 330 B.C., of Fergus I., who, according to legend, founded the royal house of Scotland. Its obvious strategic advantages for the control both of the land and the sea must have led to its occupation from the earliest times. The present castle, which stands on a rocky peninsula originally washed on three sides by the sea, is believed to have been commenced at a date between 1180 and 1205, either by John De Courcy, the first Anglo-Norman invader of Ulster, or by Hugh De Lacy, Earl of Ulster, who succeeded to De Courcy's estates. It is almost certain that one of the earliest actions of the newcomers was to fortify in some shape or form this strong point, which, it may be said, is the key to a great part of the country. In 1210 the castle was besieged by King John on his visit to Ireland, apparently as an assertion of the royal authority in that part against the growing independence of the Earl of Ulster. In subsequent times the castle was occupied by royal troops under a constable or governor. After Bannockburn, Edward Bruce, invading Ireland in 1315, found himself stopped on his southward march by this fortress, which he besieged. The English made an obstinate defence; the castle held out for over a year, and did not fall until Robert Bruce arrived with reinforcements. According to one report the besieged were reduced to feeding on the bodies of the slain. After Edward Bruce's defeat the castle was retaken and held throughout the period of the wane of English power in Ireland, although the town at its foot suffered severely and fell into decay.

The following are a few of the more important later historical incidents connected with the castle, whose possession was, by land and sea, strategically of the utmost importance to England. In 1597 the Governor, Sir John Chichester, while making an expedition, was ambushed, fell into the hands of James MacSorley MacDonnell, and was beheaded. On the 14th June, 1690, William of Orange landed beneath the walls of the castle, which had already been surrendered to his general, Schomberg. In 1760 the French naval commander, Thurot, landed troops on the coast, and with 800 men attacked the castle, the ramparts of which were ruinous. Its garrison was composed of 140 recruits of the 62nd Regiment, very insufficiently provided with ammunition. After inflicting a disproportionate loss on the French the British were obliged to capitulate. Thurot was Irish by descent, and his real name was Farrell. His squadron was defeated and captured off the Isle of Man on its return journey, and Thurot was killed. In 1778 the American sailor, Paul Jones, in the "Ranger," appeared off the port and prepared to attack

the British ship "Drake," lying under the castle. The "Drake," however, put out to meet him, and, after a severe engagement, in which she lost her captain and second in command, was obliged to strike her flag. The castle was used as a State prison during the Rebellion of 1798, and was afterwards an armoury and magazine, its defences being of little use for modern war. In 1928 it was transferred to the Government of Northern Ireland for preservation as an Ancient Monument.

In form it consists of a curtain wall following the natural outlines of the peninsula. The only entrance is between two towers, called from their present shape "half-moons," which appear to be of later date than the rest of the castle. Passage is gained to the courtyard by a gate with a semicircular arch. This entrance is heavily defended, both in front and flank. Against the west wall is the keep, a square tower 90 feet high. Its walls are 8 feet 10 inches thick, and embrace five stories. The largest room was formerly in the third story, and was evidently the main hall of the castle. It was called "Fergus's Dining Room," and was 25 feet 10 inches high, 40 feet long, and 38 feet broad. Under the keep there is a well 37 feet deep—an essential requisite in a castle the sole outlet for whose defenders during many decades of the 16th and 17th centuries was by sea. Despite some modern military additions and adaptations it still preserves the character and general appearance of a great mediæval fortress.

S. M'Skimmin : "History of Carrickfergus," pp. 156-167.

Cloghbrack ("Ossian's Grave"), Lubitavish, Co. Antrim.

This remarkable group of standing stones stands in a field about two miles north-west of Cushendall, and is approached by a by-way from the road leading from Cushendall to Ballymoney by way of the Glenaar river. Its position on a mountain spur looking down two glens and across the Channel to the Scottish coast is decidedly picturesque. The grouping of the stones is puzzling. From some points of view they appear a mere jumble, but from the southward it becomes evident that at least eight of them touched an arc of a circle which would have had a diameter of about twenty feet. The circular form of the southward portion is confirmed by plans of early date, which show the former existence of other stones touching the same arc. To the northward of the circle is a rough oblong of six standing stones. These are generally explained as being the supports of a dolmen which has lost its capstone. Among the prostrate stones in the vicinity there is none large enough to

have served for this capstone, which would have been at least 5 feet long and 4 feet wide. The dolmen, if dolmen it was, must almost have touched the curve, the remaining portion of which is now little more than a semicircle. Mr. W. Gray seems to consider the oblong as the beginning of an avenue (*Belfast Naturalists' Field Club Systematic Lists*, I, p. 236). Nothing seems to be known of the origin. The association of the stones with Ossian—a celebrated Irish warrior bard, who is believed to have survived into the Christian period and to have conversed with St. Patrick—is probably only an example



Photo.

"OSSIAN'S GRAVE."

G. C. Duggan.

of the characteristic legend which grows up to account for any striking object of which there is no reasonable explanation to the popular mind. It is likely that the monument is commemorative of some chieftain who ruled over the two valleys down which the monument looks. Its date, like that of the Giant's Ring, is probably many centuries before the Christian era. No excavation has been recorded.

Official Reports.

Cranfield Church, Co. Antrim.

The ruined church of Cranfield stands above a beach of Lough Neagh, about four miles south-west of Randalstown. Little is known of its history, other than that it appears in the Taxation of Pope Nicholas dated 1291 under the name of "Crewill," being valued at only half a mark. In 1662 it was reported that the church was decayed, and that the tithes were partly possessed by the Order of

St. John of Jerusalem. Its present name is explained as an Anglicisation of the Irish "Creamh-Choill"—a wood of wild garlic. The locality has long been a centre of pilgrimage, not only to the church, but to the holy well which lies about 100 yards to the east along the shore. According to tradition, the pilgrims came not only by land but by boat from all around the lough. Well into the 19th century the devotions to Cranfield continued. Between May Eve and June 29th the country people resorted to the place to perform stations around the ruins of the church, and drink and wash in the waters of the well. Certain transparent stones, called "Cranfield Pebbles" and resembling amber, are, or used to be, found in this well, and were believed to save the possessor, if a man, from drowning, or, if a woman, from pain and danger in child-birth. The pebbles were crystals of gypsum.



Photo.

CRANFIELD CHURCH.

A. Booth.

The church is small, its dimensions being 37 feet 4 inches by 15 feet 9 inches. It was probably erected in the 13th century. Its chief feature is the western door, with a pointed arch on the outside and a flattened arch on the inside. There are no side windows until near the east end, where a single window is found on the north and south walls respectively, rather of the loophole type. There is a large triangular aperture in the eastern wall which may mark the position of an east window. A black oak cross formerly stood, about half a mile to the north of the church, in a field lying beside and to the south of the road from Randalstown. This, however, fell into decay, and has been replaced by a modern replica on the same site. The cross is believed to have been what is called a "termon," marking the boundary of church property.

Rev. J. O'Lavery : "Diocese of Down and Connor," III, pp. 316-320.

Dunluce Castle, Co. Antrim.

The Castle of Dunluce is picturesquely situated on the sea coast about four miles east of Portrush. The name, however, shows that the site was utilised as a place of defence long before the erection of any castle there. The prefix "Dun" indicates a large fort, residence of a king or leading chief, and "Dunluce" is variously interpreted as "the fort of the sea-sprite (or mermaid)" or "the strong fort." This isolated and precipitous rock, separated by a deep chasm from the mainland, and almost surrounded by a sea seldom peaceful, would be practically impregnable before the use of artillery.

After the coming of the Anglo-Normans to Ireland the locality is mentioned in their records under the dates 1262, 1272, and 1333. It is thought that the first stone castle was probably erected about 1305, either by Earl Richard De Burgh or Richard De Mandeville, his tenant. After the Bruce invasion, 1315-18, obscurity settles on Dunluce, and nothing seems to be known of its history until the beginning of the 16th century, when it is found in the possession of an Irish clan, the MacQuillans. In 1513 the Irish annals record the transfer of Dunluce Castle from one branch of the MacQuillan family to another. In 1544 Colla MacDonnell, a collateral ancestor of the subsequent Earls of Antrim, married the daughter of Edward MacQuillan of Dunluce, and seems to have gradually established his power there to the exclusion of the sons of Edward MacQuillan. At some time after Colla's death in 1558 the MacQuillans seem to have been displaced from Dunluce by Sorley Boy MacDonnell, brother of Colla. In 1565 Shane O'Neill compelled the surrender of the castle by threatening to starve to death James and Sorley Boy MacDonnell, who were his prisoners. In 1567 Sorley was again in possession. In 1583 the Lord Deputy, Sir John Perrott, took Dunluce with the aid of artillery, but on his return to Dublin Sorley Boy resumed occupation. In 1588 a ship of the Spanish Armada, the "Gerona," returning to Spain around Scotland and Northern Ireland, was wrecked with the loss of almost all her company at a little cove near the Giant's Causeway still called Portnaspanaigh, "the port of the Spaniards." Sorley Boy salvaged three guns from the wrecked ship and mounted them in the castle. He was succeeded by his son James, who is believed to have rebuilt the castle in its present form. In 1639, during the occupancy of the Duchess of Buckingham, wife of the second Earl of Antrim, a large part of the domestic section of the castle fell into the sea, carrying with it a number of the servants. The castle was unsuccessfully besieged during the 1641 rebellion, and in the following year the Scottish General Monro, while a guest at Dunluce, arrested his host, the second Earl of Antrim. After the rebellion, the Earls of Antrim ceased to reside at Dunluce, which gradually fell into decay.



L. H.

DUNLUCE CASTLE.

Photo.

There is evidence that the encroachment of the sea or the decay of the rock due to weathering has produced more than one curtailment of the castle at Dunluce. The present remains consist chiefly of two circular corner towers, a barbican, facing the bridge, considerable stretches of curtain wall, and the remains of an Elizabethan house in the courtyard. It is thought that the original castle had five circular angle towers and resembled Dunstaffnage in Scotland, which has been ascribed to the 13th century, but that some of these towers and their neighbouring masonry fell into the sea, and the castle defences were accordingly re-erected further back. The Elizabethan residence in the courtyard is believed to have been erected by James MacSorley MacDonnell. It is obviously an addition, as its erection has so cramped the castle courtyard that it would have been difficult to assemble or manœuvre a body of troops therein. The buildings on the mainland opposite the castle are ascribed to the reign of James I. in the time of the first Earl of Antrim.

H. C. Lawlor : "Dunluce Castle and the Route."

Giant's Ring, Ballylesson, Co. Down.

This large earthwork, on a hilltop four miles south of Belfast and one mile from Shaw's Bridge over the Lagan, is remarkable both for its extent (250 yards diameter, 15 feet high, 77 feet wide at the base) and the presence within its enclosure of a dolmen. At first sight the Ring appears to be the site of a defended town of some size, but excavation within the enclosure in 1917 disclosed only some small remains of fire, one stone hammer, no pottery, bones, or worked utensils. This absence of the usual traces of human occupation controverts the supposition that it has ever been a place of much habitation. Investigation showed that the rampart was apparently rather of a commemorative than a defensive nature. There is no foss or ditch such as is usual in fortifications. The bank is not dug out of the surrounding soil, but, under a thin surface coating, is composed of small stones of a size capable of easy carriage by hand. It is divided into seven distinct sections. The excavators of 1917 found under the dolmen traces of previous excavation, not more than a century before, probably by treasure seekers. A small quantity of burnt bones was found underneath, showing that the dolmen is sepulchral; but there was no pottery which might have afforded a clue to the date of the burial. Outside the Ring vast quantities of human remains are reported to have been found. The dolmen is composed of nine stones. In its original form it apparently consisted of a large flat capstone resting on seven or perhaps eight perpendicular supports. The capstone has, however, slipped, and now rests on three standing stones, while touching a fourth. At



R. Welch.

GIANT'S RING.

a distance of approximately two feet to the south-west of the dolmen proper stand two smaller stones, which may perhaps have formed part of the outer belt of smaller stones which Harris seems to have found around the dolmen when writing the description which appears in his "County Down," published in 1744.

It seems likely that the dolmen, together with this outer belt and the great earthwork, were constructed as a funeral monument approximately 4,000 years ago, probably during the lifetime and under the direction of the intended occupant, as in the case of the Pyramids—the stones of the rampart being brought by hand. The builders here, however, unlike the Egyptians, probably worked by rule of thumb, for their Ring, though nearly circular, is not quite so, nor is the dolmen in the exact centre. The seven sections may indicate that the monument was erected by a monarch of seven confederate tribes. In later years it may be surmised that this ancient and impressive Ring came to be an object of superstitious veneration under a sort of taboo, and, while no burials were made within it, many were made in its immediate vicinity. The ascription to an unknown giant indicates the wonder with which it was beheld. The enclosing wall was erected by Arthur, Viscount Dungannon, in 1841, as is commemorated by an inscription just outside the gate.

H. C. Lawlor: "The Giant's Ring."

(Proc. Belf. Nat. Hist. Phil. Soc., 1917-18).

Movilla Abbey, Co. Down.

The once extensive and beautiful abbey church of Movilla, one mile east of Newtownards on the southern Donaghadee road, has been much marred by the destruction of its side walls and the intrusion into the space between the gables at either end of a number of large and elaborate modern funeral monuments. The foundation on the spot is extremely ancient, being ascribed to St. Finian, otherwise Finbarr, about the year 740. The ancient sanctity of the place is probably also indicated by the name, which means "The plain of the old tree." The founder, who was evidently a biblical scholar, is stated to have brought the Vulgate to Ireland. The unauthorised making of a copy by St. Columba of a psalter belonging to St. Finian led to a dispute which was settled on the modern principle that copyright belongs to the owner of the original, or, in the words of the Irish king who was called in to arbitrate: "To every cow her calf, to every book its offspring book." The manuscript, which is still preserved in the Royal Irish Academy at Dublin, afterwards became the sacred possession of the O'Donnell clan, and was carried by them to war as a pledge of victory, hence obtaining the name of Cathach, or the battler.

The existing building at Movilla contains evidence of Norman foundation. The ruins are 107 feet in length. The northern wall, which has been extensively repaired, forms the boundary of the cemetery in which the ruins are situated. The pointed openings of the eastern window have been built up, and a round-headed window of the loophole type inserted in the lower compartment of the central opening. This may have been done for defence in troublous times, as normally the round-headed window is of earlier type than the pointed. On the east side of this gable are four much weathered stones, which originally represented human faces. One of these is on either side of the old



Photo.

EARLY MEMORIAL SLABS, MOVILLA ABBEY.

R. Welch.

(The Dertrend Slab is on the left.)

window, and two close together just above its apex. The western window preserves its original beautiful stone tracery. Some traces of pre-Norman sepulture have been discovered. In 1840 a slab was found bearing the Celtic cross, with the inscription in Irish "Or do Dertrend" (a prayer for Dertrend) written down, not across, the surface. A number of Anglo-Norman monumental slabs have also been discovered, and for preservation all have been built into the north wall. The Dertrend slab is on the extreme left. That on the extreme right bears the design of a cross enriched with ornament resembling fleur-de-lys or trefoil, and a carving of a pair of shears,

indicating that the deceased was a woman or perhaps a flockmaster. Most of the other slabs contain a more or less decorated cross, and on one there is a well-executed sword, marking presumably that the deceased was a warrior. The present church is ascribed to the 15th century, but the grave slabs already mentioned date from the 10th to the 13th century.

Rev. J. O'Laverty: "Diocese of Down and Connor," II, pp. 10-27.



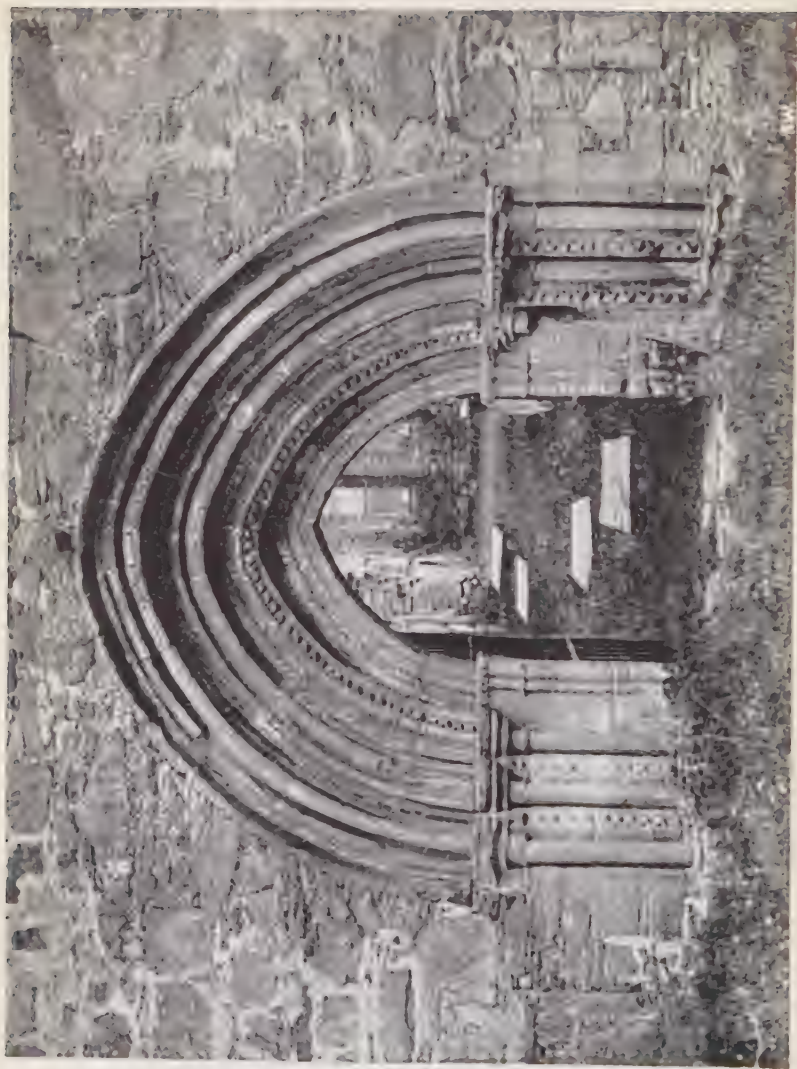
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GREYABBEY FROM THE AIR
(looking north-east)

Greyabbey, Co. Down.

The ruins of the Cistercian foundation of Greyabbey are situated amidst woodland at the eastern end of the village of the same name, seven miles south-east of Newtownards and close to the landlocked though tidal waters of Strangford Lough. It is stated that the abbey here was founded in A.D. 1193 by Affreca, wife of John De Courcy and daughter of Godred, King of Man, and was an offshoot from Holm Cultram in Cumberland. There is no record of an earlier church on this site. The abbey was dissolved in 1537, and in 1543 it is recorded that all the monks had left. In 1572 the building was burnt



by Sir Brian O'Neill lest it should afford shelter to the English colonists who attempted to occupy the Ards under a grant of Queen Elizabeth to Sir Thomas Smith. The grant proved ineffective, for under its terms he was to have the country "if he could take it," and Smith failed in this very essential particular. In the time of James I. the abbey and its possessions passed into the hands of Sir James Hamilton, and subsequently into the hands of the Montgomery family, in whose picturesque demesne it stands. In the 17th century the church was re-roofed and used as a parish church, for which purpose the nave was still used until the year 1778.

The ruins, which are very extensive, follow the usual Cistercian plan. The church lies across the north end of the group of ruins, and contains a nave, chancel, and two transepts, in each of which there were two side chapels. The walls of the nave and chancel remain at their original height. Those of the north and south transepts are only a few feet from the ground, but in two of the chapels the massive stone vaulting of the roof remains. Of the tower which formerly surmounted the intersection of the transepts with the nave very little remains, though the supports of its vaulting may be traced high in the walls. The conventual buildings along the eastern side, comprising chapter house and day room, are indicated by masonry slightly above the ground. The chapter house was apparently supported by six carved stone columns, the bases of which remain. A few steps of the stone staircase to the dormitories lie to the west of the day room. The cloisters have disappeared, but the space which they enclosed lies to the south of the nave. The refectory is at the south-western corner of the ruins. Its southern gable is still standing, containing three stately windows. There is also a staircase in the west wall, leading to a rostrum, probably used for reading aloud to the monks at meals.

The dimensions of the church, including nave, tower, and chancel are—length, 121 feet 6 inches; width, 24 feet 6 inches at the west end, and a few inches narrower at the east end; the extreme width, including both transepts, is 82 feet 6 inches, the width of each transept is 24 feet, each of the four side chapels measures 16 feet 8 inches by 11 feet 8 inches. The chapter house, which is to the south of the southern transept, measured 35 feet by 34 feet 8 inches. The nave is remarkable in that it has no side aisles. The bulk of the existing work is of the Early English period (probably between 1200 and 1250) with lancet-headed windows, and most elaborate examples of moulded work in the beautiful west door of the church, the outer side of the west wall of the south transept, and the remains of a doorway leading into the chapter house. Two windows with tracery were added in the perpendicular period (about 1480–1550), one on each side of the chancel, and the small window on the west gable of the church, over the doorway, is an insertion of later date.

The bellcote over the same gable is a late addition of the 17th century. The buttresses supporting the exterior of the south side of the nave are a modern preservative addition. A recumbent figure on a tomb at the eastern end is believed to represent the foundress, and a mutilated statue in the north transept the redoubtable De Courey himself. The whole structure gives an excellent idea of an important abbey erected in Ireland by colonists of comparatively recent settlement and largely influenced by English ideas.

76th Report of Commissioners of Public Works, Ireland, 1907-8.



Photo.

"Northern Whig."

LOUGHINISLAND CHURCHES.

Loughinisland Churches, Co. Down.

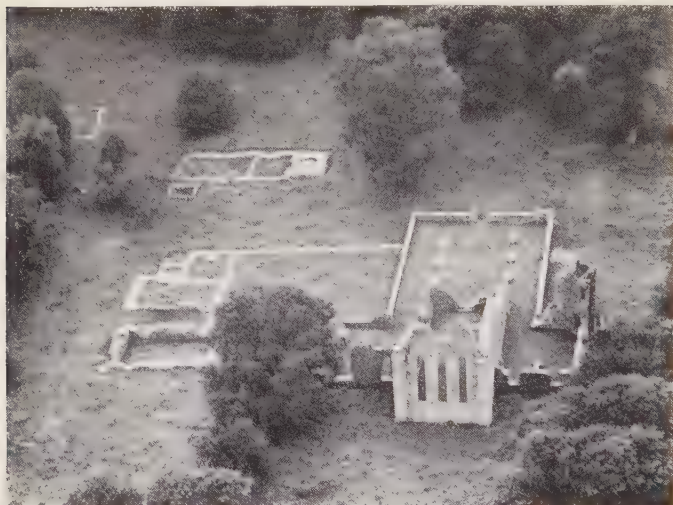
A feature of Irish ecclesiastical history is the occasional grouping together of a number of churches on a remote site, difficult of access. In the secluded and rather sombre valley of Loughinisland, four miles west of Downpatrick, there are three situated on what was formerly an island, but is now accessible by a causeway. The name is said to mean "the island of the little lough." The three churches are probably of successive date. They all lie, roughly, east and west, but are not strictly parallel. The most ancient church is that in the middle. It is 39 feet by 23 feet 6 inches, and its walls are nearly 4 feet thick. Its architectural features have vanished, so that its

exact period cannot be surmised; but from its small size and heavy construction it was probably of very early date—prior to the 11th century. There is a local tradition that this church was never finished. The most southerly church is known as MacCartan's Chapel, from the inscription "P. M. C. 1636" at the western doorway, the letters in which are interpreted as Phelim MacCartan. It is the smallest of the three, being only 27 feet 7 inches by 20 feet 1 inch, and is probably of earlier date than 1636, as it appears to have been remodelled before this inscription was inserted. The western doorway supports a semi-circular arch built of two stones, each forming a quadrant. The most northerly church was in use until about 1718. It is stated that at one time it was by amicable arrangement used both for Protestant and Roman Catholic worship, but that a dispute arose one very wet Sunday, owing to the unwillingness of the Roman Catholics to go out into the rain after mass and leave the church free for the Protestant service. As a result the Protestants built elsewhere and abandoned the old church. Its dimensions are 66 feet 6 inches by 30 feet. The gables and most of the side walls are standing. There is a doorway at the west end surmounted by a narrow window. The church contains an inscription of 1617, and has been ascribed to the year 1547.

R. W. H. Blackwood in "Northern Whig," 20th July, 1923.

Inch Abbey, Co. Down.

The remains of the important Cistercian Abbey of Inch are situated on the left bank of the Quoile river, about a mile north-west of Downpatrick. The site was formerly insular, as is implied by the name (*inis*—an island). The earliest monastery here was of Celtic origin, but little more is known of it than that it was plundered in 1002 by Sitric, King of the Danes, coming with a fleet from the sea. In the year 1180 the Anglo-Norman warrior John De Courcy, in atonement for the destruction of an abbey at Erenagh, three miles to the south, which had been defended against him, established here a Cistercian foundation. It was a daughter house of Furness Abbey in North Lancashire, and it is likely that the first literary work undertaken at the new settlement was a biography of St. Patrick, written about 1183 by Jocelin, a monk of Furness, who was probably a member of the first colony, and may indeed have been attracted to his subject on finding himself beside the saint's burying-place at Downpatrick and amidst the scenes of his preaching and missionary labours. The abbey, judged by mediæval standards, was wealthy. In 1291 its temporalities were valued for taxation at £10 19s. 4d.,



Royal Air Force (Official).

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INCH ABBEY FROM THE AIR
(looking west).

the equivalent of £700 of the present money. From its very foundation it was a centre of English influence—the ecclesiastical counterpart of the massive castle which the same De Courcy erected at Dundrum. In 1380 Parliament endeavoured to succour that waning influence by restricting the membership of the Order at Inch to English or Anglicised Irish.

The situation, looking across the still waters of the Quoile to the hill which is crowned by Downpatrick Cathedral, is singularly beautiful. The lines of the masonry show that the abbey covered a large area. The church, which lay to the northward, was cruciform, with a low bell-tower at the crossing. Its length was 170 feet. The chancel was 42 feet by 27 feet. The north and south transepts were each 27 feet square, and included side chapels to the eastward. The most striking surviving features are the three fine pointed eastern windows of the church. In addition to these, sufficient of the carved stonework remains to indicate the original architectural magnificence of the structure. To the south of the church lie the remains of a quadrangle, once surrounded by day rooms, dormitories, kitchens, etc., and there are signs of defensive erections on the westward. From the indications available it appears likely that the present building was erected mainly in the 13th century.

Rev. J. O'Laverty (op. cit.), vol. I (Parish of Inch).

Jordan's Castle (Castleshane), Ardglass, Co. Down.

This castle stands close to the harbour in the town of Ardglass. Its early history is somewhat obscure. It is known, however, that a certain Jordan De Saukville, a military adventurer, was in the time of John De Courcy settled at Ardglass, and was in the year 1217 confirmed by Henry III. in his possessions there. The next authentic reference is to a defence of the castle made by Simon Jordan (presumably a descendant of Jordan De Saukville) against the adherents of Shane O'Neill for three years, ending with its relief by Lord Deputy Mountjoy in 1601. The eighteenth-century historian, Harris, says that "it is most probable that Jordan's Castle was erected by one of that family, whose arms (a cross and three horseshoes) are fixed in a stone near the top." There are several other small castles of the same type in Ardglass, and there is some ground for the belief that they were the defensible residences and store-houses of merchants. In 1911 this castle was acquired by the late Mr. Francis Joseph Bigger of Belfast, who, in a very public-spirited manner repaired the structure and made it available to visitors under the name of Castleshane. Subsequently he used the castle for the storage and display of a collection of antiquities. On his death in 1926 the structure was presented by his executor, Dr. Joseph Bigger, to the State on condition that, with its contents, it should be preserved as an Ancient Monument.

The tower consists of four superimposed single chambers, each about 20 feet by 13 feet. On the north face are two rectangular projections, one containing a stone spiral stair, the other an inner closet at each level, those on the lower stages having outlets to the ground. Architecturally there is little evidence to give a definite date to the structure. The masonry is blue stone rubble with a little free-stone in quoins and window jambs. Some of the window details suggest 14th century, but there has been so much reconstruction at these points that it is difficult to make any suggestions as to date. The chamber at the ground level is unfloored and the irregular surface of the outcropping rock may be seen. This may have been a storehouse. The main room is apparently that on the first floor, which contains its original stone floor supported on a pointed barrel vault. The floors on the second and third storeys are at the original levels but are of modern construction, with the beams going at right angles to the original direction. The concrete roof is also an addition. The wall tops retain their stone-flagged rampart walks and archery turrets; also a large aperture probably for pouring melted lead on attackers. The turret to the north-west contains a dove-cote, the nest-holes of which are contemporary with the main structure. The interest of the whole mainly lies in the preservation of the complete outer shell of a castle of this "peel tower" type,



Photo.

R. Welch.

JORDAN'S CASTLE.

with many of its original internal features intact. Its interior, which is gloomy even now although the windows have probably been enlarged, gives an excellent idea of what life must have been like in such a structure when it was inhabited by a family with, in all probability, a considerable retinue of soldiers or servants.

Rev. J. O'Laverty (op. cit.), vol. I (Parish of Ardglass).

Ardtole Church, Co. Down.

The ruined church of Ardtole stands on a hill overlooking the sea, half a mile to the north-east of the town of Ardglass, of which it was formerly the parish church, being dedicated appropriately to St. Nicholas, the patron saint of sailors. The townland at one time contained the dividing line between two nationalities, for the Ordnance Survey marks the southern part as "English Ardtole" and the northern as "Irish Ardtole," the church lying just midway. This isolated situation was found inconvenient and dangerous when the inhabitants of the trading port below, which is still remarkable for the number of its castles, or, as they might better be called, merchants' fortified houses, came to be at variance with the neighbouring clans. According to tradition some men of Ardglass, finding the chieftain of the MacCartans in a drunken slumber on the grass, fastened his long hair to the briars around, an affront which was bloodily avenged by a MacCartan surprise and massacre of the townsmen gathered together at mass in Ardtole Church. The disaster led to the abandonment of the building as a place of worship for Ardglass.



Photo.

R. Welch.

EAST WINDOW, ARDTOLE.

These occurrences probably took place between 1400 and 1550, for the character of the ruins indicates construction at approximately that period. They are marked by very little ornament of any kind, the

most noticeable feature being the windows—not only for the charming vision of land and sea which they frame, but also for the low flattened arch composed of rather small stones by which each is crowned. The plan is very simple—a plain oblong, which, however, is not a perfect rectangle, since the north wall, measured on the inside, is 68 feet 3 inches, being six inches longer than the south. Similarly, the width at the west end is 19 feet 8 inches, two inches more than at the east. Possibly the western end beyond the doorway is an addition, which led to a departure from the original lines. The walls vary in thickness from 3 feet to $4\frac{1}{2}$ feet. There were three doors and five windows. The well-proportioned eastern window is larger than those in the north and south walls, having an aperture of 8 feet. It was formerly filled with coloured glass, some fragments of which were found in 1915, and was probably in its day the glory of the little church. The structure is interesting as showing the characteristic Anglo-Irish parish church of the middle ages.

Rev. J. O'Laverty, ibid.

St. John's Point Chapel, Co. Down.

This small ruin, close to the lighthouse of the same name, two miles south of Killough, is associated with the Celtic Church in Ireland, and has been ascribed to the 7th century. It is mentioned in the Taxation of Pope Nicholas, 1291. Its age is amply attested by its architectural features—the single-stone lintel and the doorway narrowing from bottom to top. Only the north and south walls remain, together with the west wall and gable. The east wall fell a few years before 1846. The western door is of very antique type—5 feet 6 inches high, narrowing from 2 feet 9 inches at bottom to 2 feet 3 inches at top, and crowned by a single-stone lintel. The external dimensions of the chapel were 24 feet 6 inches by 17 feet 6 inches; walls 9 feet high and 2 feet 2 inches to 2 feet 3 inches thick. There is now only one small narrow window opening—that in the south wall. This also narrows from 1 foot 8 inches at bottom to 1 foot 4 inches at top, and was formerly capped by a large single stone. There was a small and narrow window in the vanished eastern gable, with a pointed top, formed by the meeting of two flagstones at an acute angle. The original roof has disappeared. Sufficient of the building remains to give the visitor an idea of the early Christian churches in Ireland, which probably developed from earlier and smaller buildings of the oratory or hermitage type. It is noteworthy that the Irish prefix “Kil,” found in so many place-names and meaning “a Church,” is said to be connected with the Latin “Cella”—a cell.

“Ulster Journal of Archaeology” (1st series), vol. II, p. 22.

*Photo.**L. Menett.*

ST. JOHN'S POINT CHAPEL.

Maghera Round Tower and Old Church, Co. Down.

These ancient structures are situated three miles north of Newcastle, close to the modern church which serves the Parish of Maghera. The associations of this locality are very ancient, for it is believed that St. Donard, after whom the chief peak of the Mourne Mountains is named, established a church here in the sixth century. The place-name in its older form is Magherara, "the plain of the fort," not merely Maghera, "the plain."

The round tower is reduced to a stump about 18 feet high. It was blown down about 1714, but so excellent was the masonry that the tower was not disintegrated, but lay for long on the ground in a great hollow shaft like a gun barre. The stump bears indications of considerable rebuilding.

The ancient church is heavily dilapidated and has lost practically all its architectural features, so that it cannot be dated. It is probably mediæval, and is noteworthy from its situation within the round of a fairly complete cashel, or circular stone fort. This fact is not obvious to an observer on the ground, because continued interments have raised the level within the cashel to the top of the



Royal Air Force (Official).

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MAGHERA CHURCH, CO. DOWN, FROM THE AIR.

walls, but is made quite clear in the aerial photograph, which has been used for an illustration. The cashel wall measures from $9\frac{1}{2}$ to $10\frac{1}{2}$ feet in thickness. Burial slabs of the Norman period have been found here, but the cashel is probably of much earlier date. It is not unlikely that the ruined church was not the first on the site, and that the earliest Christian church was closer to the round tower.

Official Reports.

R. L. Praeger : "Guide to County Down," p. 175.

Dromore Cross, Co. Down.

The ancient High Cross of Dromore formerly stood in the market place of the town, in front of the cathedral. During the religious disturbances of the 17th century it was thrown down and broken, probably by the Puritan party, and for two hundred years lay prostrate. During this period some portions disappeared, and the shaft is said to have been used at one time as a support for the parish stocks and a seat for the person undergoing that punishment. In 1887 the public conscience was aroused, a subscription was raised to which the Board of Public Works was contributory, and, under the authority of the Town Commissioners, what remained of the cross was set up in its present site beside the bridge which carries the main road from Belfast to Dublin over the pleasant waters of the Lagan. In order to restore it to its original estimated height of $19\frac{1}{2}$ feet, some new sections of stone have been inserted. Only the intersection, arms, and the lower part of the shaft are old, the rest is restoration. The cross, which is of granite, was apparently of a plain, almost unadorned type, and weather and ill usage have gone far to obliterate its distinctive features. The old portions probably date from the 8th or 9th century. An inscription commemorating the action of 1887 has been placed on the modern part of the shaft. (For illustration see page 32.)

Rev. E. D. Atkinson : "Dromore, An Ulster Diocese," p. 88.

Killevy Church, Co. Armagh.

The ancient ruins of Killevy are situated in a high and picturesque, but somewhat rough, mountain valley under Slieve Gullion, about five miles south-west of Newry. The name was formerly KILLSLEVY, or the church of the mountain, so called from its situation. The patron saint was named Darerca or Moninna. Up to 1434 the prior of the Culdees, who was also precentor of Armagh, held the rectory. The first incumbent bearing an English or Anglo-Irish name appears in 1542. There is a tradition that the old church fell into ruin after 1641. The ruin is very interesting in that it embodies two churches of different periods, the later being built lengthwise on to the former. The more ancient was that to the west, which is entered by a western door with a large single-stone lintel and narrowing jambs. The east window of this church is small and arched. There were apparently two south windows, but the masonry has so perished that their shape can only be conjectured. The north wall is about ten feet high, without opening. The later church, the west wall of which is formed by the

east wall of the other (though there is no direct communication between them), possesses an interesting western window and a northern door with a lintel, which is flat but not composed of a single stone. The south wall is decayed almost to ground level, and without opening for most of its length, though there is a small window near the south-western corner. The north wall, though less decayed, shows a large aperture where a window may have been. The total length of



Photo.

WEST DOOR, KILLEVY CHURCH.

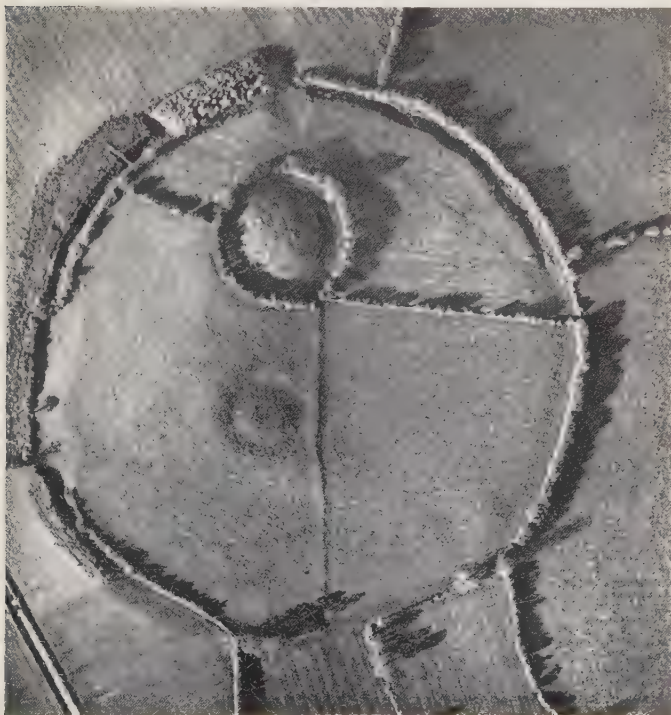
R. Welch.

the combined churches is 110 feet. The older church may have been 9th or 10th century, and the later 12th or 13th — both showing little or no influence from England. The neighbourhood is the scene of a number of Irish legends relating to Finn MacCool and others. There have been many battles in the vicinity, for the mountain gap close at hand is the chief entrance into Ulster from the south.

Rev. J. B. Leslie : "Armagh Churches and Parishes," p. 329.

Navan Fort (Emania), Co. Armagh.

The earthwork which is known as Navan Fort lies about two miles west of the city of Armagh. It is the site known to history as Emania—in the Irish form, Eamhain Mhacha, or the neck brooch of Macha. The present name is an anglicisation of the first half of



Royal Air Force (Official).

NAVAN FORT.

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(From an altitude of 3,500 feet, looking north-west;
scale approximately 1-inch=280 feet.)

the Irish name; “mh” being pronounced as “v,” and the initial “n” entering from the definite article “an.” Emania, according to legend, came into existence about 300 B.C. as a result of a dispute between rival kings named Aodh Ruadh, Diothorba, and Ciombaoth.

These agreed to reign alternately in spells of seven years. After each chief had thus enjoyed power Aodh died, and his daughter Macha claimed to exercise rule in the term that would have been her father's. This led to a war, in which Macha was successful, Diothorba being slain. His sons waited until Macha had reigned seven years and then claimed that they too should reign in their father's stead. Again the dispute went to the arbitrament of battle, in which Macha was victorious, and compelled her opponents, as the price of peace, to build her a fort here, the plan of which she traced out with her golden brooch—hence its name. The strong-minded and high-handed queen married Ciombaoth, so that all future dispute was removed, and a dynasty was set up which lasted for many years. Macha herself met with a violent end.

The fort erected for her remained the residence of the ruling monarchs of Ulster for the following six hundred years. It was destroyed about 332 A.D. During its existence it became very celebrated in Irish story; and a kind of military order, known as the Knights of the Red Branch, were so named from a house at Emania, which was probably situated in the townland still known as Creeveroe (Irish, Craobh ruadh—red branch), lying a little to the west of Navan. The position of Emania was important even after the destruction of the original defences, for a battle was fought here in 758, and in 1387 Niall O'Neill built a house to entertain the learned of Ireland. Of course every vestige of the ancient palace on the site, which was almost certainly of wood, has perished. The top of the hill is marked by a high mound, with a low, tree-crowned circumvallation around it, and the remains of another outer line. The outer line is most marked to the westward. The position commands an extensive and beautiful view in all directions. The high mound may possibly have been the tumulus in which Queen Macha was buried; but, from its dominating situation, it is at least as likely to have been a kind of inner citadel. To the south-east of the main mound is a small rath, which has been so ploughed up as to be hardly discernible. The diameter of the high mound is approximately 190 feet and that of the small rath 60 feet. Both of these were enclosed within the circuit of the outer ring, which would, when intact, have been about 850 feet in diameter, enclosing an area of 18 acres.

The whole position indicates the organisation of a stronghold by a dominating ruler, and it is interesting to note that the situation of this fortress, which was probably a political capital, is no more than half an hour's walk from the spot which, not long after the destruction of Emania, became, and still is, the ecclesiastical capital of Ireland.

"Ulster" (ed. G. Fletcher), p. 114.

Tynan Cross, Co. Armagh.

This sculptured stone cross stands at the western end of the village of Tynan, seven miles west of Armagh, at the junction of the main road with a lane leading to Tynan Abbey demesne. Formerly this cross, with another, stood in or beside the churchyard in the village. It was moved about 1844 from its former position and re-erected here. Its companion was removed to Tynan Abbey and placed in the pleasure grounds beside the house. Two other crosses in the demesne were brought by the late Sir James Stronge from other portions of his property. There was formerly an abbey with extensive possessions in this vicinity. Until at least 1536 the vicarage was held by men of purely Irish name. No certain date can be ascribed to this cross, which, with its base, is about $13\frac{1}{2}$ feet high and 4 feet wide across the arms; but from its comparatively rude appearance it may be assigned to at least the 8th or 9th century. There is little figured sculpture on it other than a representation of Adam and Eve under a tree on the lower panel of the front. This probably is intended to depict the temptation by the Serpent. The cross shows five bosses in the centre of, and around, the nimbus. This feature, which is found on other early crosses, suggests that the designers were working on the pattern of the Irish metal crosses, in which the bosses would have been represented by precious stones. Until 1844 the cross was prostrate and broken, having suffered either from the Puritans or the weather. The parts, however, have been skilfully joined, and a new piece inserted in portions of the top and the right arm. It is believed that the cross, like its fellows, was what is known as a Termon cross, marking the boundary of the early abbey property at Tynan. (For illustration see next page.)

Proc. R. Hist. and Archæol. Assn. of Ireland, 1883, p. 415.

Errigal Keeroge Cross and Church, Co. Tyrone.

These remains are beautifully situated on top of a hill three miles west of Ballygawley, commanding a wide view of fertile, undulating country. Little is known of their early history. The name in its earlier form is Airiagal Dachiarog, "the Church of Dachiarog," and there was evidently a Celtic shrine or sanctuary here. It is said that about 1489 Conn O'Neill established a Franciscan friary in this vicinity.

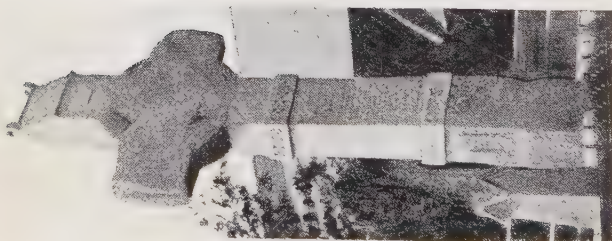
The cross is interesting as being quite the most primitive in design of those in State charge in Northern Ireland. It is 6 feet high by 1 foot wide and is of a curiously stumpy type without arms. There is a boss in the centre of the west face and traces of carving. It is possible that this very rude cross may represent a transition from the



Photo.
R. Welch.
DONAGHMORE CROSS.



Photo.
R. Welch.
TYNAN CROSS.



DROMORE CROSS.

early Christian memorial, consisting of a pillar stone with perhaps a cross scratched on the surface, to the shaped and carved stone cross of which there are interesting and beautiful examples at Arboe and Donaghmore.



Photo.

ERRIGAL KEEROGE CROSS.

R. Welch.

The church has long been in so utterly ruined a state that practically nothing of architectural interest has survived. Some of its masonry appears to be of the type associated with early Irish architecture.

Rev. J. B. Leslie : "Armagh Clergy and Parishes," p. 300.

Donaghmore Cross, Co. Tyrone.

The old stone cross of Donaghmore stands in the village of that name, two and a half miles north-west of Dungannon, at the head of the principal street. Its history is largely similar to that of Dromore, save that its re-erection came earlier and there has been much less modern restoration. It was originally associated with an abbey

believed to have been founded by St. Patrick, but of which there is now no trace, other than perhaps in the name of the village, which means "great church" (Irish *domnach*, compare Latin *dominica*). The use of the prefix "donagh" in a church name is said to denote association with St. Patrick and possession by his see of Armagh. During the mediæval period Donaghmore lay quite outside English influence and was probably tribal territory, as is evidenced by the striking fact that between 1389 and 1543 no fewer than fifteen of its rectors bore some form of the name of O'Lucheran (O'Loughran). The Celtic abbey to which the cross belonged probably perished in domestic war or in an English raid. The cross itself was overthrown in the religious wars of the 17th century, probably at some date between 1641 and 1660, and lay prostrate and mutilated in a field near the town until 1776, when it was erected in its present position by Mr. Richard Vincent.

In its present form it is about 16 feet high (including the base), and is in three parts—the base, the shaft, and the cross proper. There is some reason to believe that a section of the shaft has disappeared, and that the cross was once several feet higher. The material is freestone. The upper arcs of the nimbus are missing and the apex is broken. The cross, which is heavily weathered, is decorated with scriptural figures on the front and back of the shaft, also on the front of the arms. A representation of the Crucifixion may be discerned at the intersection of the arms facing the roadway. There are geometrical designs at each side.

Rev. J. B. Leslie : "Armagh Clergy and Parishes," p. 233.

Arboe Cross, Co. Tyrone.

The high stone cross of Arboe, which is considered one of the finest specimens of its kind in Ireland, is situated on the western shore of Lough Neagh, about ten miles east of Cookstown. The site is one which has been associated with ecclesiastical purposes from very early times. A monastery was founded in the vicinity by St. Colman Macaidhe towards the end of the 6th century. Arboe, or Ardboe, means "the hill of the cow," which may have a reference to the rich pastures around. There is, however, a legend that the name was given on account of a miraculous cow, which appeared from the lake and produced enormous quantities of milk for the builders. There is, to the north of the cross, the undistinguishable remains of a small and very old church, the internal dimensions of which are 34 feet 6 inches by 14 feet 8 inches, and which was probably of a type similar to the chapel at St. John's Point. There is also, to the east of the cross, a church, the decorative stone of which



Photo.

R. Welch.

ARBOE CROSS (WEST FACE).

has been removed, and which was probably of the 16th century. The cross itself bears no evidence of date, but similar dated crosses of the 10th century are found elsewhere. From the number and elaboration of its sculptured designs it seems possible that it was intended to serve as a kind of pictorial Bible. In the 18th century pilgrimages were made to this cross. It was the custom for the devout to go around it on their knees, while praying. The water of the lough opposite the cross was believed to possess healing powers. There is a "wishing tree" in the churchyard stuck with pins. The top stone of the cross became dislodged about 1817, and the upper portion, including the arms, fell in 1846. Restoration and re-erection were carefully carried out by Colonel Stewart of Killymoon.

The cross stands about 18 feet 6 inches high, the arms being about 3 feet 6 inches wide. The shaft is 23 inches wide and 14 inches deep. There are two base stones, the lower being 3 feet 6 inches wide and the upper 2 feet 2 inches wide, the united height of the two base stones being 3 feet 6 inches. The northern upper portion of the nimbus is wanting. However, the cross in general has a stately and dignified effect, enhanced by its secluded situation on the landward side, far from any centre of population or main line of traffic, and its proximity to the broad waters of the lough on the other. The sculptures are very weather-worn; and while some of the designs are quite clear, others are dubious and are liable to more than one interpretation. In the eastern face the lowest panel depicts Adam and Eve standing under a tree in the Garden of Eden; the second, the sacrifice of Isaac; the third, a man standing between two rearing beasts (interpreted as "Daniel in the lions' den," though the beasts do not strikingly resemble lions); the fourth, the Ark of the Covenant, or, by another interpretation, the Three Children in the Fiery Furnace; the fifth, a design of what appears to be funeral urns, generally represented as the Resurrection; the sixth, or central panel, represents Christ coming in judgment surrounded by angels, beneath the central figure being a pair of scales.

On the west face the lowest panel is said to represent the Nativity; the second, the Adoration; the third appears to consist of figures seated at a table, and has been interpreted as the driving of the money changers from the Temple, though it may, perhaps, represent the Last Supper; the fourth, the triumphal entry into Jerusalem; the fifth, Christ taken prisoner; the sixth, or central panel, is the Crucifixion.

The north and south sides are also panelled. The identifications are even more conjectural than those of the eastern and western faces. The lowest panel on the northern side is said to represent the baptism of our Lord; the second, Moses; the third, the women disputing before Solomon; the fourth, the judgment of Solomon; the fifth is quite unrecognisable. On the southern side the lowest

panel has been identified as the murder of Abel; the second, David's rescue of the lamb; the third, the killing of Goliath; the fourth, David and Saul reigning under one crown; the fifth baffles identification.

"Ulster Journal of Archæology" (F. J. Bigger and W. J. Fennell), October, 1897.

J. E. Treanor : "Guide to Ardboe."

Rev. J. B. Leslie : "Armagh Clergy and Parishes," p. 95.

Aghalurcher Church, Co. Fermanagh.

The old and greatly ruined church of Aghalurcher stands in a tree-shaded graveyard a mile and a half south of Lisnaskea. Its history is somewhat obscure. The Annals of Ulster record that in 1447 Thomas Maguire, Junior, put a "French roof" on the church here and built its eastern gable. In 1484 another Maguire, probably in pursuance of some tribal feud, slew one of his kinsmen on the altar. Sacrilege may have led to abandonment as at Ardtole. As almost all



Photo.

T. F. O. Ripplingham.

ENTRANCE TO VAULT, AGHALURCHER.

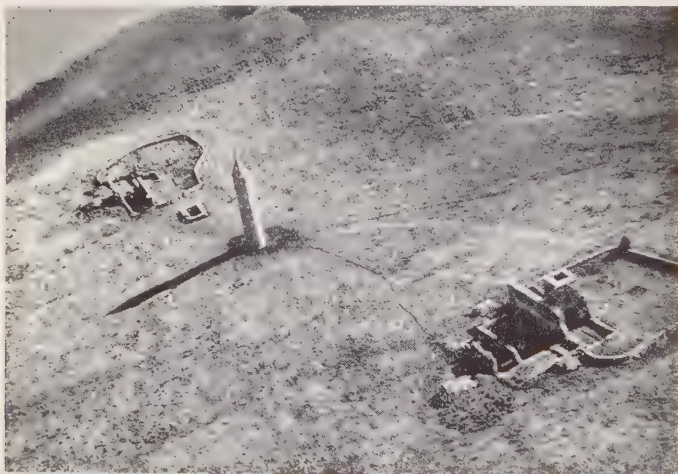
cut stone has vanished it is difficult to assign a date to the remains. Some indications of mediæval stonework may be traced in the vault on the north side of the church, which contains Balfour and Galbraith tombstones, and it may be that the builders of this vault, working probably in the seventeenth century, adapted a mediæval structure and embodied earlier material in their building. There are many old tombstones in the vicinity. One of these is stated to

be that of a Bishop of the Middle Ages. The figure has a cross in one hand and a book in the other. Over the entrance gate of the churchyard is a semi-circular arch with a keystone with a carved head, possibly a corbel. This may be a fragment from the original mediæval church.

Official Reports.

Devenish Abbey, Round Tower, and Early Churches, Co. Fermanagh.

The Island of Devenish, two miles below Enniskillen, in Lough Erne, contains a very remarkable group of ecclesiastical buildings. The name means Ox Island (Daimhinish), and was probably given because it provided fairly extensive pasture for cattle. The saint with whom the island is chiefly associated is Molaise, who flourished



Royal Air Force (Official).

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DEVENISH FROM THE AIR.

[Left to right—(1) Teampul Mor, (2) Molaise's House, (3) Round Tower, (4) St. Mary's Abbey.]

in the 6th century. There is, towards the eastern side of the island, a small chapel or oratory called Molaise's House, of type somewhat similar to St. John's Point Chapel. The masonry is cyclopean in type and had formerly a stone roof. Its erection may perhaps be ascribed to the 6th or 7th century. There is even a possibility that it was once the saint's habitation; for an ancient Irish poem says

"Molaise of the lake loved to live in a house of hard stone," and dilates on his hospitality to strangers. A curious feature is the carving of the pilasters, which appear to be later in date than the original masonry, and may be ascribed to the 10th or 11th century. A stone coffin is shown, which is supposed to have contained the remains of the saint.

The island is also remarkable for its possession of a complete round tower, the measurements of which are: height, 81 feet 4 inches; circumference at base, 49 feet 9 inches; circumference under cornice, 42 feet 7 inches. Like other erections of this type the tower was probably built in the 9th or 10th century, when the raids of the Norsemen, which would be peculiarly felt in a situation so accessible by water, were at their height. The tower originally contained five stories; there is a single window on each of the lower floors, but four windows face the four points of the compass on the top level. Under the cornice are four human heads, one of which appears to be that of an ecclesiastic or perhaps a woman. As the purpose of these towers is often questioned, it may be well to state here that the balance of probability inclines to the theory that they were in the main places of security for the reception of the valuables of monasteries during Norse incursions. The height of the doorway from the ground, and the solidity of the base (the latter more marked in other examples), indicate that the builders wished to guard against the use of fire or the battering ram. The Norsemen were essentially raiders; and if the tower could be defended by the monks for even a few hours, there was a good chance that they might be rescued by a gathering of the Irish. Round towers are always found near ecclesiastical buildings or sites. They were also used as belfries, and their Irish name, literally translated, means "bell house." The top floor may have been of service as a look-out station, its four windows giving wide observation, though not a clear all-round view. The internal design of Devenish Tower shows that the tapering was not gradual throughout, but proceeded from floor to floor, each floor being marked by a jut in the inner masonry, followed by another tapering to the floor above. The internal spiral staircase was erected in 1926 to enable visitors to study the design more closely. It will be seen that many of the stones run clear through the wall, and that the conical roof is formed by flat stones sloped on the inside and outside so as to give the roof its pitch.

The Great Church, or Teampul Mor, is on the lower ground, near Molaise's House. The earliness of its origin is shown by its simple rectangular design. It measures 80 feet 7 inches by 17 feet 6 inches. Its masonry indicates that it was constructed in the 12th century, and possibly extended in subsequent times. Its architectural features are not very noteworthy, other than a remarkable round-headed window in the southern wall.



DEVENISH ABBEY AND ROUND TOWER.

(From an old Photograph.)

The latest ecclesiastical erection on this island, that known as St. Mary's Abbey, stands on a ridge. It also is simple in its original construction. The church is a plain oblong, without transepts, and divided only into choir and nave. A low square tower surmounts the building about half-way up its length, and the groining of the vault is an interesting feature. The beautiful east window was removed to Monea, to which the parish worship was transferred about the year 1630. There is a fine pointed door in the northern side wall of the church, containing a leaf decoration with a bird pecking at the leaves. A stone at the entrance to the spiral staircase contains an inscription in Latin to the effect that Matthew O'Dubigan did this work when Bartholomew O'Flannagan was Prior of Devenish, A.D. 1449. This stone originally stood to the right of the east window, and is said to have been carried away and built into a private garden in Enniskillen, but the influence of the bishop compelled its replacement. It was put in its present position for preservation. The abbey buildings, which were disposed around a cloister, lay to the northward of the church, but their remains are only fragmentary.

To the south of the abbey stands a small sculptured cross, 7 feet 1 inch high and of a remarkable type, quite different in character from those found elsewhere in Ireland. It is probably commemorative, for on its southern face is depicted the head of a man, apparently an ecclesiastic, with features set in the repose of death. The eastern face contains a representation of the Crucifixion. Apart from this, however, the cross is, in its general design, suggestive rather of architectural tracery of a highly ornamental kind than of the familiar decoration of an Irish cross. Its date is unknown, and it contains no inscription.

It is evident that the buildings of Devenish are the growth of several centuries, in some cases the building maintaining its original plan, but, as in the case of St. Mary's Abbey, being decorated in a later style. By 1607, when Sir John Davies held sessions on Devenish, the whole site was more or less deserted and the abbey in ruins. The island was a frequent place for conferences between warring parties from Ulster and Connaught, as its situation lies between both, and in a position where, during daylight, a surprise would be almost impossible.

"Devenish (Lough Erne). Its History, etc." (1897.)

Inishmacsaint Cross, Co. Fermanagh.

This cross is situated on rising ground on a small island off the west shore of Lower Lough Erne, about ten miles distant by water from Enniskillen. The position is extremely remote and the island

is uninhabited. The name is said to be derived from *Inis-muighe-samh*, the island of the plain of sorrel. The cross is mainly interesting on account of its rude structure, which may show the early efforts from which such elaborate sculpture as that at Arboe was developed.



Photo.

R. Welch.

INISHMACSAIG CROSS.

It is very plain, void of carving or inscription, and is about 10 feet high and about $4\frac{1}{2}$ feet wide across the arms. There is a rough base about 2 feet high. The cross is in two pieces — the top, with arms, forming one, and the shaft forming the other. The junction is made by tenon and socket. The characteristic nimbus of the Celtic cross is not present, though the angles of the arms are rounded off. The shaft of the cross tapers from approximately two feet at the base to one foot immediately under the intersection. At some time prior to 1886 the foundations must have yielded. For many years the cross stood at an inclination of about fourteen degrees out of the perpendicular. This rather dangerous condition was rectified in 1926, when the cross was straightened.

The ruins of a small church

lie to the north-east of the cross. Its main feature of interest is a long, loopholed window of the type familiar in early Irish churches. Evidently there was here originally a secluded hermitage which later took on parochial associations. In forest country, such as Ireland formerly was, water gives easier access than land, and an island site gave immunity from mainland broils, combined with convenience of approach, and was, therefore, often chosen by the early missionaries. The church may date from the 11th or 12th century, and the cross is probably earlier, most likely of the 7th or 8th century. The saint associated with the island is Nened, who lived in the 6th century.

Proc. R. Soc. Antiq. Irel., 1896, p. 288.



Photo.

THE CRUCIFIXION, MAGHERA CHURCH, CO. LONDONDERRY.

R. Martin.

Maghera Church, Co. Londonderry.

The old church of Maghera, which is situated amid tall trees at the southern end of the small town of that name, is 37 miles from Belfast and 28 miles from Derry on the main inland road between those cities. It is mainly remarkable for its sculptured western door, as the architectural features of the rest of the church have disappeared. This door, unfortunately, stands in the semi-darkness of a tower, which is believed to be of later date than the main building. The door has a semicircular arch within, but is square-headed outside, being formed by rectangular blocks which slightly approach as they rise. Over the lintel is a great block of hewn stone on which is depicted a representation in relief of the Crucifixion, with standing and kneeling figures to right and left, and with four winged figures representing angels overhead. The details, although weather-worn, are still perceptible: for instance, one of the figures appears to be a woman, presumably the Blessed Virgin, and the soldiers bearing the sponge and the spear are also discernible. The remaining figures represent the disciples. The exact age of this door is difficult to determine, but architectural authority assigns it to the 11th century. It has points of resemblance to the carvings on some of the high stone crosses. The architrave is decorated with an interlaced pattern, and the whole workmanship is decidedly striking. The history of the foundation is somewhat obscure. Maghera merely means a plain. The patron saint is St. Lurach (in the modern form, Lowry). He apparently lived about 500 A.D. It may, however, be said that this district did not come under direct English influence until the Plantation, and that, therefore, the workmanship is purely Irish in its development. (For illustration see preceding page.)

Rev. W. Reeves: "Acts of Archbishop Colton," p. 107.

A. Champneys: "Irish Ecclesiastical Architecture," pp. 100-103.

Dungiven Priory Church, Co. Londonderry.

This ruined but very interesting old church is situated about half a mile south of Dungiven, at the end of a long lane off the main road from Belfast to Derry. It stands on a bold projection of rocky ground high above the valley of the Roe, which has only just emerged from the mountains and is still a torrent. An O'Cahan chieftain is said to have founded an Augustinian convent here in the year 1100. Little is known of its history, which was apparently stormy; for we are told that in 1397 the church, which had been polluted by the effusion of Christian blood, was, with its cemetery, solemnly restored by the Archbishop of Armagh at the entreaty of the prior and convent. The name of the locality has been interpreted as meaning



Photo.

THE O'CAHAN TOMB, DUNGIVEN.

T. Preedy.

either the "pleasant hill" or "the fort of fetters." It seems probable that Dungiven on its hill was the stronghold of the O'Cahan clan, and that the church was their family church. The name O'Cahan survives in the vicinity in the form of Kane or O'Kane.

The structure is simple, like that of all pre-Norman Irish churches. It consists only of a nave and chancel, separated by a lofty and well-proportioned round arch. The nave is 40 feet long by 20 feet wide, and the chancel is 22 feet by 18 feet. There was formerly a round tower at the south-western corner of the church, but this fell in 1784. There is little architectural ornamentation. The structure produces its effect by simplicity, dignity, and sense of proportion—characteristics which appear again in Irish architecture in the 18th century. In the chancel the arches are semicircular and the windows mere loopholes, apparently not intended to be glazed. The stonework of the nave is characteristic rather of the pointed style of architecture, and probably dates from the 14th century. The chancel is mainly 12th century. The most beautiful feature of the church, however, is the burying-place of the sept of O'Cahan, with what is known as the monument of Cooey-na-gal—an O'Cahan chief tain who died, as we are told in the annals of the Four Masters, in 1385, "at the pinnacle of wealth and celebrity." The tomb is placed in a recess on the south side of the chancel, covered by a traceried canopy. The warrior himself lies below on a flat slab, one hand on his sword. Under him, in niches, are six similar standing figures, said to represent his six sons; or, by an alternative interpretation, six of the gallowglasses who followed him to war. This is perhaps the most beautiful sepulchral monument to be found in Ulster. It is unfortunate that owing to repeated vandalism it has been found necessary to protect this tomb with a railing. In the churchyard is what appears to be an old font, which, it is said, is used for charming away warts, and is known as the "Wart Well."

"Dublin Penny Journal," vol. I, No. 51.

A. M. Munn: "Place Names of County Londonderry," p. 155.

Bovevagh Church, Co. Londonderry.

This small and ancient church is situated on a high cliff overlooking a river, two and a half miles north-west of Dungiven. Little is known of the history of the foundation. It is not even certain to what saint it was dedicated. According to one account, St. Adamnan or St. Eunan (Latin Eugenius) was the founder, but local tradition calls the patron saint Ringan. The name of the locality indicates its antiquity, for Bovevagh means the "Hut of Maeve," and Maeve was the name of a chieftainess famous in the history of pagan Ireland. In the year 1100 it is recorded that the oratory of

Both-veva was burned, presumably by the Norsemen. In the 14th century the church here paid ten shillings to the Bishop of Derry.

The church is probably of the 14th century. It is heavily ruined. There are the remains of three windows along the western wall, one window on the north side, an interesting arched door and three windows on the southern side. The most curious feature of the ruins, however, is what is known as the "Saint's Tomb," south-west of the church. This is about 9 feet long by $6\frac{1}{2}$ feet broad and 7 feet 6 inches high, and originally possessed sloping roofs composed of



Photo.

THE "SAINT'S TOMB," BOVEVAGH.

T. Presdy.

large flat slabs of the paving-stone type. These are still in position on the northern side of the tomb. Apparently some of these slabs were made in a hook shape so as to give an unbroken edge at the crest of the roof and avoid a joint at the meeting place of the two slopes. There is a hole in the western end of the tomb, apparently part of the design, for it has waved sides. These tombs, of which there is a better preserved though probably later example at Banagher, are very interesting, for they apparently reproduce the ancient Irish oratory

in miniature, and the oratory itself was probably the contemporary house, built of stone, instead of wood, for greater permanence and dignity. Similarly, the dolmen may be a glorified replica in stone of the forest-dweller's rude shelter formed of boughs or tree trunks. The date of the tomb at Bovevagh is probably between the 6th and the 9th century.

Rev. W. Reeves: "Acts of Archbishop Colton," p. 85.

A. Champneys: "Irish Ecclesiastical Architecture," p. 108.

Banagher Church, Co. Londonderry.

The ruins of this formerly large and beautiful church lie two miles south-west of Dungiven. The foundation is ascribed to a somewhat obscure local saint, named Muriédach O'Henev, who lived in the 11th century. Primate Colton held a visitation of the diocese of Derry in this church in the year 1397, probably choosing the



Photo.

T. Predy.

BANAGHER CHURCH.

position both for its central situation and the accommodation it afforded. The church consists of a chancel and nave, the former measuring 20 feet 6 inches by 15 feet 10 inches, and the latter 33 feet 4 inches by 19 feet 10 inches; the total length, including the thickness of the transverse wall of the chancel, being 57 feet 8 inches. The masonry is massive, showing more ornamentation in the chancel than in the nave. The east wall is levelled, and the most beautiful

surviving features are the western door—which is small and square-headed on the outside and large and semicircular within (like that of Maghera)—and the two loopholed windows in the southern wall. The stone-work of all these is very well executed. The height of the western door is 6 feet 10 inches, and the width narrows from 3 feet 5 inches at the bottom to 2 feet 7 inches at the top. The lintel is formed by a large single stone, 5 feet 9 inches long and 1 foot 6 inches high. The date of the nave is probably about 1100 A.D., and that of the chancel considerably later. At the door there is a tablet stating that the church was built in 1474, but the evidence goes to show that this tablet is not contemporary.

In the churchyard there is an ancient tomb similar to that of Bovevagh. Here, however, the slope is obtained from slanting the outward side of stones built in courses like bricks, not laid on in flat slabs like slates. Its dimensions are 10 feet long, $4\frac{3}{4}$ feet broad, 8 feet high. The roofs ascend at a steep pitch, as did those of the oratories on which it is modelled, being originally, in all probability, dry-built, and depending for their stability on a slight overlap of each rising stone above the one below it. There is at the west end of the tomb a string course, apparently intended to protect from the weather a figure carved below and believed to represent St. Muriedach O'Heney, founder of the church. The structure is locally called O'Heney's Tomb, and there is a belief that the sand gathered from underneath it, known as "Banagher sand," will, if obtained by an O'Heney, give success in battle or other forms of contest. Formerly a square tower stood to the north of the churchyard, but this has now been almost entirely demolished.

Rev. W. Reeves : "*Acts of Archbishop Colton*," p. 106.

A. Champneys : "*Irish Ecclesiastical Architecture*," pp. 102-108.

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